

FREEDOM IN KENTUCKY—C. M. CLAY.

GLENNVILLE, Lewis Co., Ky., Sept. 5, 1853.

Friend GREENE: However much you may differ from me as to the expediency of removing slavery, one thing is apparent to me, that you do not believe in it as an incubus upon all that is lovely or valuable, and therefore must have with delight every indication of its ultimate overthrow.

I have just returned from another visit to C. M. Clay and the Free Churches in Madison and Rockcastle counties. I found Clay at home, resolute in purpose, sanguine in expectation, but calm in hope. He still believes a "he will not live always." He expects this nation yet to see the fallacy of slavery—its impolicy and cruelty—and with righteous indignation crush the monster—the common enemy of God and man.

There is about Clay and his household much of interest. He is a kind, intelligent, and hospitable. His wife is kind, intelligent, pleasant, professing faith in Jesus. He is not the house of infidelity that many suppose. He is unbelieving in reference to a Slaveholding religion, and the popular ministry of this age. And whatever skepticism he may have had in reference to the Plenary Inspiration of the Old Testament, that was, as I apprehend, professed, as in many others, more by nervous habit than by conviction.

But his late speech at the Hile Dinner, in Boston, shows how he now regards Christianity. His domestic affairs are conducted with marked system, temperance and cheerful industry. The rich liberality of his father has not squandered in prodigal living and sensuality, as many others of Kentucky have done. He holds it, as I trust, to do good with. The spacious farm of more than two thousand acres is neatly fenced, and well kept. Hundreds of fat cattle graze on the green pastures, and return to their owner a handsome profit. He is humane, compassionate and generous. This farm is conducted by Free Labor, demonstrating, in the midst of slavery, the practical utility of free institutions.

With the management of his farm he has compiled a vigorous system of trade in Hogs and Cattle, for the last two years, which has been very profitable. I allude to these things simply because they show in him capacity for more than writing and speaking. Some men have capacity for one thing or another; he has capacity, beyond most men, for many things.

He is ever ready to help the virtuous when in want. While attending the meetings of the Free Church in this county, he received the intelligence that a colored man, recently commissioned by the American Missionary Association, in an adjoining county, had, under false pretense, been seized and thrown into jail. He made inquiry concerning the man, immediately repaired to the place of confinement, and, after a protracted and opposing effort, he secured his freedom.

He has been active in his own and adjacent counties in distributing anti-slavery documents, and enlightening public sentiment. The efforts of those who have opposed him and the cause of freedom have most signally reacted upon themselves and their cause. The violence offered has only served to awaken a corresponding determination and hostility on the part of many of the friends of freedom—more of the fighting spirit than I should like to see. But it serves to show how vain is the policy of force, and how good the Signal of disgrace and defeat have followed those who were negligent of duty or action in the mob that tore down his press. Two men, who had influence, and could, in all probability, have suppressed the mob had they desired to do so, left the place at the time the mob were forming, and after the mob had made. Both these have been defeated, the last for Representative in Congress. Shunning responsibility gave no lasting popularity. Another, who was perhaps most active and prominent as a speaker, has been repeatedly defeated and disgraced.

Others, prominent in the cause, have been defeated. The literary institution which it was hoped would be shielded from disgrace by proximity to a free press, has gone down entirely. Lawless mobs have followed, and that, too, against the officers of the place. These, together with other facts, were narrated to me by one who has opportunity to know, and standing for veracity. They serve to show the folly of opposing right, especially with unlawful means. There may be momentary success, but the success is that of one who for the present succeeds in covering the face of a burning volcano. It will be followed by a more sudden and dreadful explosion of the pent up fires—fires that shall burn to the consumption of every opposing obstacle.

What the friends of freedom have to do is perseveringly to sow the seeds of truth, and confidently expect the harvest. "In due season, if we faint not, we shall reap." There are now in Kentucky six or seven free churches—having no fellowship with slavery. This is daily diminishing—access to the public mind is more easy, and the sphere of influence is continually increasing; though these are yet "the day of small things." The cloud, however, in the days of Elijah was not at first apparently larger than a man's hand; it spread, however, until it covered the whole heavens, and poured down showers in copious abundance.

Faith in God and perseverance in duty will give rise another such cloud, and secure the same life-giving influence.

JOHN G. FEE.

AGITATION IN KENTUCKY.

The following address of Cassius M. Clay to the people of Kentucky, will explain for itself the circumstances under which it was issued. We copy it from *The Kentucky News*.

To the People of Kentucky:

WHITMALL P. O., Sept. 24, '53.

A portion of the slaveholders of Rockcastle county, August 27th, 1853, have put forth a series of resolutions, in which, among other things I am publicly "ensured," and which I wish to assist in presenting to the consideration of this Commonwealth.

Before I consider the resolutions, I would state that the signature of R. G. Williams, Chairman, and W. H. Kirtley, Secretary, will give a statement of the facts.

While I was attending the anti-slavery Church at the Gladen Madison county, established under the auspices of John G. Fee and others, a native Kentuckian, named A. G. W. Parker, a native of Tennessee and now a citizen of Kentucky, and a voter of Rockcastle county, employed as co-pastor of the Home Missionary Society was in jail on a charge of "having attempted to persuade a slave to leave his master." The charge was assessed by the Judge at one thousand dollars for the principal, and the same for the surety. Rumors also came that eighty-five slaveholders had banded together in a written article that they would prevent by violence, Messrs. Fee and Kirtley, from preaching in Rockcastle county—where they had founded a Church and made an appointment. It was also understood that Parker denied the charge of his accusers.

I took a friend and went to Rockcastle, and in the Mount Vernon jail found two prisoners committed on the charge of persuading slaves to leave their masters. The man named Shifflet, was said to be of a bad character and an habitual drunkard. I gave twenty dollars to his wife and children who are destitute, and five dollars to the jailer for his benefit—but refused to bail him. The other man, Parker, I learned was a citizen of unimpeachable character, a long time a member of good standing in the Methodist Church, and that lately he had become a member of the Free Church, and a co-pastor. After I had read him in the presence of the jailer Mr. Fee's letter, he said that late in the night, after he had gone to bed, he was awakened by a slave of J. Newcum, who said his master had sold him, and he had run away, and wished to know how he could escape into the free States. Parker went away. After awhile he returned, and pressed his suit so urgently that Parker told him to stay at a certain place and he would see his master, and know whether he had sold him or not. The slave went off and Parker went to bed, when several men

entered and took him to jail. He denied positively all intent to induce the slave to leave his master, and avowed his determination not willingly to violate the laws of his country.

Now, if this be true, Parker has violated no law—neither the "Higher Law," at which I will not doubt turn out when he comes before an impartial jury of his peers. For so far from "attempting to induce a slave to leave his master," he attempted to induce him to stand, after he had left him!

I also sent for some of the largest slaveholders and principal men, and told them that I knew well the sentiments of Messrs. Fee and Kirtley, and that they in common with the whole "Abolition" or "Free Democratic Party of Kentucky," intended to abide by the laws of the State and yet make under the Constitution and Laws, an uncompromising war upon slavery. That we begged for peace, but if the slaveholders began violence, that we were in a majority and would though not as well organized as slaveholders, defend ourselves to the death.

I told them that I had due respect for the citizens of Rockcastle and public sentiment—that I wanted the laws to be fairly executed in justice with mercy. That because of Shifflet's bad character, I would not bail him. I learned of Parker that in Tennessee, his character was fine. I inquired of the gentleman with whom he had lived the last two years, and he said in the presence of a dozen men, that Parker had borne himself well all this time. All other persons confirmed the same report, except W. H. Kirtley, whose objection to him was of a venial character, and I thought (instructed greatly with prejudice, I then proposed to bail Parker, to which the Judge assented. Language was then used by several men, intended, as I believe, to intimidate the Judge to prevent his allowing bail—but the Judge said finally that the law was plain, and he intended to do it. I then overheard J. Smith, who seemed to be the leader, say that they would give him an indemnifying bond against all penalties for refusing bail. Once more the Judge said in a manly manner, that he was sworn to execute the law, and he intended to do it. We then proceeded to the Court House, where Parker was brought into the Court House, Messrs. Kirtley and Smith, citizens, and Jones, the County Attorney, contended that the prisoner was committed under the 3d clause of the 4th art. 22d chapter, Revised Statutes, concerning slaves, &c., should give bond for his good behavior, or to leave the State. I contended on the part of the prisoner, that he was committed under the 2d section, for a higher crime and penalty than the 3d section, and that he claimed a fair trial of his accusers. The Judge said that the warrant was issued on the charge of "attempting to persuade" the slave to leave his master, and that the testimony was to the same effect, as he himself had made the commitment, and he was best judge of the offence, and would insist on the highest penalty of the law, as in duty bound "that a violation of the 3d section, being suspected" of an attempt to persuade was simply a misdemeanor, requiring surety for good behavior, or to leave the State.

These men came high minded "citizens" and lovers of law, insisted to the last on letting Parker out simply upon his bond for good behavior, which proves that they themselves have all confidence in Parker's innocence and that he is and has been a law-abiding citizen, set upon by a conspiracy of tyrants, and that they will carry their ends "peaceably if we must."

Having thus noticed the facts, I now shall notice the preamble and resolutions in detail. We are in devotion to the Union of these States, not behind these "citizens of Rockcastle"—we shed as much blood in its establishment and defence as they, and we revere upon them, that if civil war, union, civil war, and anarchy "slavery will be the cause, which has dared to override every principle of free government, and now threatens once more our blood, unless we will yield up the liberty of the press and speech and our religious faith to its tyrants." The Home Missionary Society, a portion of whose members are Kentuckians, and all American citizens are as fixed as the slaveholders of Rockcastle in their allegiance to the American Constitution, and under and outside of that Constitution they will be as little ready to yield their rights.

1st. The Constitution of the United States, and Kentucky "recognize slavery as a civil institution," so do we. The people made it, and the people can unmake it. What ignorance is it in one twentieth of the people to say to the other nineteen twentieths that they shall not "meddle" with an "institution" which is supported by their ballot box, and cartridge box. An institution which so much "intermeddles" with them—which obstructs us from all places of civil and political power and profit—which drives us into the mountains and waste lands, and exiles us from the homes of our children, and which puts an eternal barrier between us and manufacturers and commerce, which builds up among us a worse than heathen caste, embittering all the social intercourse of life—which does us to insatiable effort and consequent ignorance by unassuming schools—which says our duty is to obey our consciences in maintaining by the vote and the sword this greatest of all wrongs! Is not all this enough? And now, when we say we have born all this, and we in our vote, call for the Bible, for that consolation of promise in a better world, which the "enslaved" institution has denied us here—upon "we suppress it—will you?

2d. If the slaveholders of Rockcastle are "well supplied" with the "Holy Scriptures," the non-slaveholders are not. Those who don't want bibles need not receive them—those who do, ought not to be prevented, and still not be by the slaveholders. If we are prepared to "render unto Caesar the things that are Caesar's" and to God the things that are His. These men and these "Ministers" are also "our own." Yours preach a slave-holding God—ours a God of Justice and Liberty. Time will tell which of you are most ready to fall martyrs to their Faith!

3d. Out of the thousands of "Abolitionists" in our State, a portion of whom lately carried the election of a law officer over the slaveholders of Rockcastle, it yet remains to be proved that a single man has attempted to "induce a slave to leave his master." When a law officer and a citizen thrust himself into our party, who willingly violates the law, we will assist in his punishment according to law; but in defence of our constitutional rights in "peace" or "war" we will stand together; ready to die, which we will assist to in carrying out man—slavery, as the greatest of all "calamities!" If for this we must die—with Patrick Henry our aspiration shall ever be, "Give me liberty or give me death!"

4. The resolution which condemns my conduct I regard as an unpardonable insult. It is not true, that I have attempted to "induce a slave to leave his master." I have attempted to induce a man to stand, after he had left his master—slavery, as the greatest of all "calamities!" If for this we must die—with Patrick Henry our aspiration shall ever be, "Give me liberty or give me death!"

I told you that I would explain "why I came all the way from Madison to bail Parker." That I had understood that he held similar political views with myself, and that I was not a man to assume responsibility, there or elsewhere—and that all the world might know—that whenever the humblest citizen of my party was in distress my purse and my person were always at his service. Your party made the constitution and the laws, and they have the power. If you did not intend for an offence against the 2d and 3d sections of the statute to be a bailable one, why did you not say so? No, it was you who attempted to overawe the Judge and overawe the jury, and make them "powerless." It is a calumny that I desire or encourage lawlessness. I left one man in jail because of his bad character. Another I bailed because of his good character. I told Parker in your presence and the presence of the jury, that if he had reason to believe that he at any time had violated or should violate the laws, that I would withdraw from his suretyship, and recommit him to jail. No! it is not I—who would base all "institutions" upon justice and conscience—who would put the bible and laws in the house of every man, and subject to both—who encourage "to violate female chastity or murder the innocent." It is I who would put down that "institution" which allows you to do it! No! it is you who repress education and moral instruction—who dare deny the Holy Scriptures to all the slaves and all the non-slaveholders, and who make them "powerless." It is you who violate female innocence and murder infants. "The fact is on record in diverse places that you have been the cause of the commission of these crimes upon the wives and infants of 'ours'; and caused the perpetrators to be 'run off'." How much longer will you "overbearing numbers allow you to add insult to injury?"

The letter of John G. Fee is worthy of him, and he is fully able to speak for himself. God speed

him in his errand of love and mercy. Acknowledging the equality of all men before the law—and his brotherhood before God, he is a worthy representative of the "higher law" of the Christian Religion. Amid the millions of Pharisees who sit in high places—who do their duty to be seen of men—who cry Lord—Lord—while devouring the houses of widows and orphans—the time serving generation, who know not of a "higher law" than the lust of worldly gain, he is a silent law. There let him ever be found in the "Gladle" and other by places, which a God-defying "institution" has made waste, kneeling with the poor and friendless—still crying "our father who art in Heaven—forgive us our trespasses, as we forgive those who trespass against us"—visiting those who are in prison—and feeling with those who are in bonds, as bound with them!

Yes "citizens" of Rockcastle, welcome the contrast of your "ministers" and "ours"—and if Kentucky has not "lost the breed of noble men," many more will hasten to enter your "citizenship."

I ask all papers which have published the resolutions and statement of the "Citizens of Rockcastle" and all who are in favor of freedom of speech and the press, and liberty of conscience, to give our defence—and may Kentucky yet be free.

C. M. CLAY.

White Hall P. O., Sept. 24, 1853.

Under this section, the liberty of seven hundred thousand of the people of this Commonwealth, is insidiously endangered. Whenever a man is true enough to the instincts of nature to refuse to become the watch dog of slavery—some slaveholder, and they are not wanting in that virtue, he is thrust into the "Gladle" of him of an intent to induce a slave to leave his master, and the poor devil is thrown into prison to die, or forced to sign the warrant of his own exile from his native land. It is therefore to be expected that when an interposition of benevolent men and their friends, who will meet their "highest" citizens. Are they so impatient for the sacrifice that they cannot wait till march next—but must see Parker suffering almost certain death in jail before condemnation by law? The jail seemed to be about twelve feet high, and the prisoner was with the same; through an aperture in the floor, the prisoner was let down into a close room by a rope or ladder, and then the trap door closed—there seemed to be no ventilation, and but one aperture, not allowing light enough for Parker to read the letter I carried to him, and to add their supply of dainties to the four. How dare "respectable citizens" to thrust themselves with their slave into Parker's cabin? Shall the poor man have no home? Shall the sanctity of the bed-chamber and the hearth stone be known only to the wealthy slaveholder? Shall the laborer's wife and children have no resting place where brutal intruders dare not come? Where are the sons of the Bona and the Kentons? Does no trusty rifle rest upon the rack to teach our tyrants that among freemen, the cabin and the palace are alike inviolable?

It is to be hoped that the citizens of Rockcastle, to say that, so far as I could judge a large portion of all classes, sympathetic with me in bailing Parker, whom many believed an innocent and oppressed man.

The people now begin to feel to their sorrow, what I told them long ago, that liberty and slavery cannot co-exist! One or the other must die.

C. M. C.

From the Southern (Mississippi) Journal, Aug. 6.

THE BARBECUE AT THE PLANTATION OF THE HON. S. A. DOUGLAS.

MR. EDITOR: I had the pleasure of attending the barbecue given by Mr. James Strickland, the agent and overseer of the Hon. S. A. Douglas, of Illinois, at the plantation of this gentleman on Pearl river, in this county, on the 30th ultimo. The barbecue was intended really for the slaves on the place, in accordance with a yearly custom which Mr. Strickland has adopted, but there was a goodly number of ladies and gentlemen present from the immediate neighborhood.

The arrangements were in all most excellent taste, and the tables groaned beneath a profusion of all the good things of this life. The barbecued meats were dressed in the finest and most reliable style, and the adjoining river lakes had been forced to add their supply of dainties to the feast. I noticed, too, that there was a real superabundance of delicious cakes of all sorts, shapes, sizes, and ingredients; but being most greedily engaged in the demolition of the more substantial portions of the dinner, I feel incompetent to pass a distinct judgment upon the same. My friend, James, expressed, I think, the sentiment of the crowd, when, with two tender ribs of mutton in his mouth and a delicate piece of well-browned fish on his fork, he hoarsely whispered—"It is a good and a pleasant thing to eat!"

The negroes followed the invited guests at the tables, and sat down to the same dainties and delicacies that had just afforded so much satisfaction to our palates. They numbered some one hundred and forty in all. It was a goodly sight to see their dark countenances lighted up with pleasure at the sight of the good things of this world, and to see them with which they pitched into the good things; the extreme delicacy of the female portion of the crowd, ordering the delighted waiters with fastidious taste and careless toss of the head to "fetch the nicest pieces of the sheep-meet they could find," or to "cut a big slice of the cake with icing on it," or to "stand further back, and not crowd on the lady when she was drinking her coffee."

The most amusing part of the scene was a table full of little snow-balls—some forty in number, and all about one size and age. They were the blackest of black "little niggers." Their heads rolled from side to side as they were tossed about, and particularly the cake, in a pure repetition of animal enjoyment. They did enjoy it. Tears were in their large rolling eyes, but they were tears produced by a satiety of cake. They wept because they could "Eat no more!"

There was not one of the slaves, little or big, but who was dressed cleanly, and some of them almost elegantly—for there is (strange as it may sound to the ears of some) a sense of decency among the negroes as among the whites. The little ones were rigged off in their white cotton shirts, the old familiar plantation dress for the children of the South—white as well as black. Here was comfort, health, and happiness displayed.

My object, Mr. Editor, in detailing the scene was to show the contrast between the "All Young America" make his appearance just as his slave seated themselves at the table, in order that he might have taken in at a single glance the real condition of the "poor African of the South." It would have added new eloquence to his tongue, new strength to his pen, and new energy to his voice, to have been able to witness such a scene as this, and afterwards, when fanaticism should drop the slanderous falsehood from its tongue, to have described, in his own strong and vivid language, the sight he had seen on the banks of the Pearl, in the Slave State of Mississippi, and to have told the revilers of our institutions, with his natural boldness, that this was not an isolated instance of the southerners' humanity to the slave—but that it was the same everywhere—over the full length and breadth of our beautiful and smiling South. It would have been a good hint to such a "man as Douglas" to have told those charlatans in literature, those pharisees in philanthropy, and that immodest womanhood of the North, what we knew the truth to be from actual observation.

MUTON.

The Anti-Slavery Bugle.

Salem, Ohio, September 24, 1853.

SCHOOL COMMISSIONER.

The effective workings of the new school law, and the interest of general education in our State, depends greatly on the character and efficiency of the State School Commissioner. Two candidates are presented, Messrs. Andrews and Barney. Both, so far as we know, are conceded to be thorough scholars, excellent practical teachers, and deeply interested in the cause of education. Mr. Barney is the candidate of the Democratic party, and this, with the qualifications we have stated above, constitutes, so far as we have seen, the list of qualifications in his behalf. The last we take it, is his main qualification with the partisans who nominated him. Whether he endorses the Baltimore platform, we do not know; if he does, we should deem it a very poor certificate for his moral qualification.

Mr. Andrews has been selected by the teachers and the more laborious friends of education in the State, who urge that he has in addition to the above, special qualifications for the station. For two or three years past, he has performed the same labor in kind, that will be required of him as Commissioner. This has given him an acquaintance with teachers, and with the school machinery of the State, general and local, which qualifies him to commence the work, with experimental advantages, which it would require at least a year's time for any other man to attain. It is urged that he has done this at considerable pecuniary sacrifice, and has in this capacity proved himself eminently qualified for the work, by his devotion, by his industry, his good judgment and practical common sense, all manifested in the rapidly improving state of education among us. It is urged against him that he is a Whig. To this his friends reply that, though he is a Whig, he has never been a partisan, but always liberal—the friend of freedom as well as of education, and that his alleged stumping it for General Scott last fall, consisted in his introducing into Whig meetings resolutions against the fugitive slave law, and supporting them by brief addresses. These, so far as we can learn, are the important claims set up for these men, respectively. Many of our readers are deeply interested in the question, and therefore we state these facts.

THE LIBERTY PARTY.

We publish from J. D. Copeland, what he thinks the creed of the Liberty Party. Perhaps he gives it all right and true, as it was, when there was such a party. There is no such party now in existence, nor has there been for months, so far as we have ever heard. Where he gets his facts to assure him that the Liberty party is growing so vigorously, we do not know. The last we remember to have heard of it was from Frederick Douglass' report some ten or twelve months since, of its last meeting when if we remember right he applauded the party as one of pure principles. Too pure to ever be embodied as the will of a successful party, that its province was to be a nucleus of reform, and therefore he did not vote for Goodell and Foot, its candidates, but for Hale and Julian, the candidates, of a party more likely to succeed some time. If there has been any muttering or peeping of that party since the election last fall we have never heard of it. We don't say this from ill will to the party dead or alive. We never uttered a word of opposition against it, with only to correct Mr. Copeland's facts. The party never existed except in New York, under Gerrit Smith's fostering care, and he seems now to have abandoned it.

Since the above was in type, we have received the Carson League, which contains the call for a convention of the Liberty party. It still has an existence, we are glad to learn. And we should be glad to learn of its great and growing usefulness. The meeting is called at the instance of Gerrit Smith.

LIBERTY PARTY CONVENTION.

There are still a few surviving members of the Liberty Party. There are still a few persons who believe that every political party should be as comprehensive and impartial in its aims, as Civil Government is bound to be. There are still a few persons who believe, that no political party fulfills its duties, that does not explicitly acknowledge the political rights of women to be equal to those of men that does not openly commit itself to the work of prohibiting traffic in intoxicating drinks; and that does not utterly deny the possibility of legalizing slavery.

All such persons, both male and female, are invited to meet in Canastota, N. Y., at 10 o'clock A. M., on WEDNESDAY, Oct. 5th, 1853. A nomination of State Officers for the ensuing election will be made.

Gerrit Smith, and other public speakers, will attend the convention. Dated, Minetto, Sept. 10th, 1853. W. W. CHAPMAN, Ch'n of State Com.

LEUTENANT GOVERNOR.—The Editor of the Ash-tabula Sentinel, addressed questions to Isaac J. Allen, Whig candidate for Lieutenant Governor, relative to his anti-slavery and Maine Law opinions. Dr. Allen, has answered promptly and unequivocally. The Democratic Candidate was also questioned but has given no answer.

Mr. Allen, is opposed to the extension of slavery anywhere and in any manner. He would abolish slavery in the District of Columbia—He would construe the constitution most strictly in regard to slavery and would divorce the General Government from its support. He would not disturb the provisions of the constitution on which the fugitive slave law is based, but he would exonerate the Federal Treasury from any support of slave catching and would have no penalties compelling citizens to aid in slave catching.

In answer to the question of his approval of the Maine Law he says: "To this I reply by an unequivocal affirmative—For, if to shield our youth from temptation, and to deliver them from evil—if to protect our people from the demoralizing encroachments of Intemperance—if to withstand its certain tendency to the corruption of private and to the debasement of public morals, do not fall within the province of legitimate legislation, then I confess that I have strangely misconceived the solemn duties of a Christian Statesman, and the high prerogatives of a Christian Government."

These sentiments, I have long entertained, and have often publicly advocated. Though personally a stranger to you, permit me to subscribe myself, respectfully, Your Friend, ISAAC J. ALLEN.

FREE DEMOCRATS OF MASSACHUSETTS, held their State Convention on the 15th at Fitchburg. Henry Wilson was nominated for Governor with great unanimity.

THE PROGRESSIVE AGE, is the name of a new Free Soil paper started in Cohasset. A barren place Cohasset has been in all sorts of Anti-Slavery heretofore and we hope the age may do good work. There is room and need for efforts. The paper is respectable in appearance and ability.

EXAMPLES FOR BOYS.

Some children in Philadelphia, not long since, collected some money and made Governor Bigler a member of the American Sunday School Union a certificate of which was sent to him in a nice gilt frame. When Governor Bigler received it he wrote a letter to the children in which he says, "I have both been a Sabbath-school scholar and a teacher." This lets us into an important secret of his character. The boy that was not ashamed to continue in the Sunday school till he was old enough to be a teacher, has now become governor of the State. But those young men who were hung in New York, week before last, before they were twenty years of age, never went to Sunday school, but spent their sabbaths in prowling about the streets seeking amusement and plunder.—N. Y. Observer.

Governor Bigler who is thus mentioned in today's guilty of crime far more pernicious in its extent and influence than the single murder committed by the two young men who were hung in New York, and who are brought forward to magnify his honor by contrast. Governor Bigler approves of Slavery, which is a system of murder. It murders by wholesale, by law, by system, with malice aforethought. It murders for gain, for office, for popularity—Governor Bigler gives his sanction to, and swears to execute the fugitive slave law. And his oath is no unmeaning formality. He has executed it, with terrible rigor. He has in repeated instances, suffered honest, quiet citizens of Pennsylvania to be seized and shot like dogs in the streets. He has given the kidnapper and murderer Albert permission to prowl at large and seize and slay whom he will and can—He has countenanced Ingraham and Wyncoop in their murderous kidnapping outrages on the citizens of Pennsylvania, whose liberty and lives it was his duty to protect—He has permitted free born women of the commonwealth to be kidnapped, incarcerated and sold into slavery, and when their friend and protector was foully murdered in an heroic effort to save them, he takes no measures to seek out the perpetrators of the crime, but by his whole course of conduct, invites a repetition of the same offence. Governor Bigler, is to day an inconceivably more stupendous criminal against society than the poor ignorant murderers, whom the New York Observer confesses had few advantages, but whom it would teach the Sunday school children to curse.

How false in its influence is the popular religion, which the New York Observer properly represents, which teaches our children in Sunday school to exonerate the poor uneducated youth, who in passion strikes a deadly blow but applauds the rich honorable and successful kidnapper and murderer who commits his crimes, it is true by proxy, but commits them nevertheless, and does it deliberately and with cool purpose, for the sake of party success and personal honors and emoluments. What wonder that violence stalks abroad at mid-day! What wonder that the support of slavery is the paramount national virtue, and that men have a prospect of becoming Governors and Presidents only as they are prominent in individual devotion to its support. What wonder we say at this, when Sunday school teachers, ministers, and religious newspapers, are thus jealously poisoning the morals of our children under pretence of religion. This pious machinery so employed, it is, which makes unscrupulous politicians, like Governor Bigler and Presidents Fillmore and Pierce. And this it is, which deceives and corrupts the consciences of the people so as to induce them to sustain such men. The Christian Press gives currency to the New York Observer's sentiments without dissent or rebuke. We pray the boys to follow an other example, than Governor Bigler.

COLONIZATION.

Facts and Opinions touching the Real Origin, Character and Influence of the American Colonization Society. Views of Wilberforce, Clarkson and others, and Opinions of the Free People of Color of the United States. By G. B. Stebbins. Preface by Hon. Wm. Jay. Boston—J. M. Jewett & Company, Cleveland, O.—Jewett, Proctor & Worthington.

Twenty years ago Am. Lloyd Garrison, made his onslaught on the American Colonization Society. He then announced its true character, developed its true purpose towards the colored man, and made manifest its influence upon freedom, justice and morals. Some years subsequently William Jay, followed, with a most excellent work, made useful by the more recent and unscrupulous efforts of the scheme. Anti-Slavery men of all schools, have ever found the Colonization society and its active friends their most bitter and unprincipled foes, hence their papers, speeches and all their writings abound in expositions of the true character of Colonization. In spite of all this, Colonization still lives, because chattel slavery lives. It has and ever will have indispensable occasion for its services.

The fugitive slave law of 1850 was a god-send to colonization, and since that it has flourished with new activity and hope. New efforts are therefore necessary to expose its new pretences, subterfuges and falsehoods. It is preeminently subtle and lying in its plans, conforming and transforming itself from year to year so as to meet the ever changing public sentiment of the country—ever lying and deceiving that it may sustain American slavery and its legitimate spawn—American prejudice.

Mr. Stebbins has therefore done good service to the cause of freedom, by again calling attention to the subject, and systematically arraying before the community the facts in regard to the society. The book is crowded with arguments, principally in the shape of well digested, well arranged facts, exposing the impudent hypocrisy of the American Colonization Society, in its pretences of christian philanthropy, towards Africa and of good will towards the colored population of America whether bond or free. The book covers the whole ground of controversy and every position is fortified beyond all assault of argument or cavil. In a word the work is brief but comprehensive from the well judged selection of its points and its evidence.—We hope it will be widely circulated, Abolitionists should buy it. It will be a store house of facts for them, and just the thing to circulate among their neighbors.

A FAST.—Some Editors in Georgia and South Carolina, propose that the President shall set apart a day of fasting on account of the New Orleans Calamity. Would they like that a fast should be kept as directed by the old prophet, to "loose the bands of wickedness,—break every yoke—and let the oppressed go free?" Not every. We would join them if they would. They would "fast for strife, and to smite with the fist of wickedness." They would represent themselves as righteous penitents while they would hold fast their unrighteous gain. They would profess penitence that they might the better and more securely hold it.

The Supreme Court of Pennsylvania has affirmed the Constitutionality of the law prohibiting the sale of intoxicating drinks on the Sabbath. This is said to have resulted in the shutting up of the doggeries of Harrisburg on Sunday.

ANTI-SLAVERY BUGLE—CHRISTIANITY VS. INFIDELITY.

This ably-edited paper lately commenced a new volume, greatly enlarged, and printed in a new type. I rejoice in this evidence of friend Remond's pecuniary prosperity, for the sake of his zealous efforts in the cause of the oppressed and down-trodden slave, the victims of a double oppression, political and theological. As well might he hold the science of Agriculture, and all Agriculturists, responsible for the evils of intemperance because some persons choose to convert its most important products into intoxicating liquors. The religion of our Savior bears no more resemblance to the pre-slavery logic or religion of Alexander Campbell, and other "chief priests" of Slavery, than wholesome bread does to Patrick's whiskey.

I am a practical farmer and a zealous temperance man, and I repudiate alike the logic of the editor of the *Anti-Slavery Bugle*, which, if carried out in the above illustration, would prove me opposed to temperance, because I have this season a fine field of corn growing, which can be converted into whiskey, and the logic of the editor of the *Midland Harbinger*, which in the same case would prove me opposed to the true interest of Agriculture, because I am utterly opposed to the manufacture of whiskey, quite as much as it proves that Anti-Slavery men are opposed to Christianity.

Distillers and Pro-Slavery theologians have both proved that God's best gifts to mankind may be used for the basest purposes—but this does not prove that they are not blessings when properly used. Friend Remond, had you not better direct the flow of your arguments at Pro-Slavery Theology, rather than at Christianity which requires that "whatsoever ye would that men should do to you, do ye even so to them."—*Cleveland Commercial*.

Most certainly, Friend Andrews. And if any persons have got hit by our shot, it is not more the fault of our shooting than of their standing. If they fellowship pro-slavery theologians as good christians, we should not wonder if they sometimes got hit with the splinters, if not with the bullets. That Christianity which says "whatsoever ye would that men should do unto you, do ye even so to them," has never been assailed by our battery, and never will be.

We must protest against Mr. Addison as the publisher of our creed, unless he shall do better than he has above. We do not "hold that the system of christianity, the Bible, and all christians, are responsible for the sentiments of the professionally christian defenders and apologists of the barbarous system of human slavery." Our paper is poorly entitled to be called "an ably edited" one, if it has advocated so absurd a doctrine as this, or if it has been generally as unfortunate in communicating the views of its editor, as in this case.—We hold directly the opposite. That the Bible is responsible for just what it teaches, and nothing else. So of christianity. And all men, whether christians or not, are responsible for just what they say and do, and nothing more. If the Bugle has taught anything, it has been the doctrine of individuality, in action and responsibility.

It is true, that we have labored to the best of our ability to convince professing christians that if they received these barbarian slave holders and men stealers, as brother christians—as representatives of Jesus and his gospel—and at the same time cast out of their fellowship horse stealers, liars and other criminals, they did thus pronounce slavery a crime—enter into partnership with it and make it their own, and become thus responsible for it. We do hold the Whig party responsible for slavery, when it climbs on the Baltimore platform and endorses slavery, and holds forth the right hand of political fellowship to the criminal slave holders. And when any professed christian gets onto any religious Baltimore platform and does the same thing in the church, why we are no respecter of persons, but charge them both with being guilty of the same offence against liberty.—Who but theological compromisers will say we are not right?

MORE RESOLUTIONS.